# UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 240. (Vol. XX)—9. SEPTEMBER, 1923. ONE PENNY.

REV. E. E. WRIGLEY, B.A.
New'y settled Minister, Stalybridge.
(see page 68).

# Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

Contributors' copy should be sent in NOT LATER THAN the second Monday in the month.

Owing to printers' holiday during Ashton Wakes, which occurs in our publishing week, this issue of the magazine has been printed a week earlier so as to be sent out not later than usual. Consequently some "Notes and News," which would otherwise appear, will have to wait till the next number.

The Rev. George Batchelor, D.D., a well-known Unitarian of Cambridge, Mass., U.S.A., has recently died at the age of 86. He was for some years Editor of "The Christian Register," the principal American Unitarian weekly, and was previously secretary of the American Unitarian Association.

How is it that so few Unitarian visitors at seaside and other holiday resorts manage to attend the Unitarian services held at such places? It cannot be that those who fail to attend are good Unitarians though not at all bad people.

Miss Mildred Balmforth, daughter of Rev. Ramsden Balmforth, of Capetown, has graduated B.A. at Oxford, being second class in Modern Languages.

Mr. Lloyd George has been invited by Chief Justice Taft to speak at the American National Unitarian Conference at New Haven, Conn., in September.

The Midland Sunday School Association Quarterly Meeting, preceded by a visit to Dudley Castle and a ramble, was held at Coseley, July 21st, with a large attendance of friends.

Lady Durning Lawrence has offered £5,000 towards reducing the debt on University College School, Hampstead, and partly to provide a University Scholarship.

The late Mr. Alfred Leadbeater, J.P., of Sutton Coldfield, has left £200 to the Treasurer of the Sunday Schools of the Old Meeting, Birmingham, to apply the income for two annual Leadbeater prizes for one boy and one girl judged most deserving.

A League of Young Worshippers has been started at the Northgate End Chapel, Halifax, for all under 17 who will sign a pledge to attend Sunday morning service as often as possible.

At the Quarterly Meeting of the Yorkshire Unitarian Union, July 24th, at Leeds, there were good attendances and a refreshing discussion on a paper by the Rev. A. Cobden Smith on "The Preacher in the Pulpit."

Four young people connected with our Upper Chapel, Sheffield, have recently received degrees from Sheffield University, three of them ladies.

A Church of England clergyman has occupied the Unitarian pulpit at Lancaster and paid a high tribute to the ability of the minister, Rev. J. Channing Pollard, and a writer in the "Lancaster Guardian," in a sketch of the history of the Chapel, has borne testimony to Mr. Pollard's effective service to the town.

The late Colonel John Goode Johnson, V.D., J.P., has left £100 to the Stockport Unitarian Church.

The American "Christian Register" has printed a prize essay on "Unitarianism, a Religion for Young People," written by a girl of sixteen,—which is excellent. There were eight competitors, whose ages ranged from 16 to 21.

The Rev. Henry Williamson, of Dundee, has addressed a gathering of persons in Perth who are interested in Unitarian Christianity, urging them to form themselves into a society, and thus give the public an opportunity to join in Unitarian worship.

Rev. Donald B. Frazer, of Exeter, says that our churches are the coolest places during the hot weather, and that a good sermon takes the attention away from the thermometer.

MINISTERIAL CHANGES: Rev. E. Rosalind Lee, B.A., has accepted appointment to the Free Christian Church, Narborough Road, Leicester, commencing on Sept. 30th; Rev. E. E. Wrigley, B.A., has received public farewell presentation at the Mill Street Mission, Liverpool; Rev. H. E. Perry has had public farewell and presentations on his retirement at Stockport; public farewell and presentation were received by Rev. W. B. Matthews at Ringwood on July 27th; Rev. Wyndham S. Heathcote has resigned at Wellington, N.Z., to take up lecturing for Anti-Prohibition; Rev. R. Travers Herford, B.A., is elected minister of the Newington Green Chapel, London; Mr. J. Kenrick Nettlefold, M.A., began his ministry at Stockport, July 22nd.

DEATHS: Mrs. G. Rhodes, Mottram, July 17th; Mrs. Wm. Etchells, Hyde, July 18th, 79; Mr. Walter Fox, son of the late Rev. John Fox, July 20th, Carshalton, 49; Mr. Robin Roscoe, of Golders Green, at Funchal, Madeira, July —, 49; Mrs. C. J. Wright, Leeds, July 23rd, 76; Mrs. Robert Blake, Crewkerne, July 30th, 70; Mrs. Charles F. Martin, Sutton, Surrey, July 20th; Mr. Harry Rose, of Dukinfield, drowned in America; Mr. Sidney Herbert Cook, of Liverpool, drowned off the Welsh coast, July 27th, 41; Mr. Sidney O. Harrop, Chorlton-cum-Hardy, Aug. 3rd, 60; Major C. W. Cornish, V.D., Hampstead, Aug. 7th, 63; Mr. Daniel Schofield, Atherton, Aug. 7th, 83.

BELIEF AND CONDUCT.—Nothing can illustrate more the importance of having true beliefs, and the awful mischief of those which are false, than Bishop Burnet's story of our Tudor Queen Mary of England. Why did Mary burn so many Protestants at the stake? This is her explanation as reported by the Bishop: "As the souls of heretics are hereafter to be eternally burning in hell, there can be nothing more proper than for me to imitate the Divine vengeance by burning them on earth." Belief influences conduct. As a man thinks so is he. Hence it is that false beliefs lead to wrong conduct, and true beliefs to right conduct. Let no one say that it does not matter what we believe so long as our life is in the right, for without faith in the right the life cannot be right.

## FOUNDED UPON THE ROCK.

MY house was founded upon the sand—
Upon one fragile life—and could not stand
Against the tempest whirled
Madly about the world.
When that one life went down into the dark,
For ever quenched in death its flickering spark,
Upon my house fell all the storms of hell,
And so it fell.

My house was founded upon the rock
Of love, impregnable to earthquake shock.
The hands of time and death
That stole that feeble breath
Slew not the spirit of immortal youth
Triumphant o'er the flesh in joy and truth;
And so, though rains descend and floods appal,
My house shall never fall.

—Theodora Flower Mills.

# Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

### XXI.—LADY BYRON.

EVERYONE knows of the unhappy marriage of Anne Isabella Milbank to George Gordon Lord Byron, the great poet, but to a large extent libertine. Into its short endurance and its inevitable separation it is useless to dive, where the truth is unattainable and slander is frequent. She was a woman of remarkable culture and great beauty, who was much beloved by a wide circle of friends. She devoted herself to the care of her daughter Ada, who became Countess Lovelace, until she died. A woman of great wealth she took a keen interest in the welfare of her poorer neighbours. Her heart and her purse were open to cases of real distress.

Most genuinely philanthropic causes had her warm interest; before Dr. Barnardo established his "Homes," she planned the rescue of poorer children from their terrible surroundings. In this way and by her noble silence she lived down the slanders consequent upon the parting from her husband. Her religion, which enabled her to bear up against trials hard enough to crush a less courageous spirit, was definitely Unitarian. She was willing to listen to all who differed from her, to join them in all good work. Of theological narrowness she had none; but she was true to her convictions.

Even long years of ill health could not subdue her courageous spirit and her continual practice of good work. Believing profoundly in salvation by character, as all Unitarians do, she found what she sought and rejoiced in what she found. Her grandson, Lord Lovelace, little disposed himself to such self-denial, has thought fit to ridicule her interest in good work. That does him no credit, and her no harm. He may have inherited something of the wildness of his maternal grandfather, but certainly without his greatness. Even Byron himself had a good word to say in defence of Socinians to a bitter antagonist. The word then was used as contemptuous nickname for Unitarians, by those who did not understand the Socini. It was during this conversation that the poet bore witness to the Unitarian faith of his wife. Even an Orthodox friend could assert that she was filled with the spirit of Christ. A simple piety marked her life, which was in great part the produce of the Unitarianism which was her inspiration. She lived a life of service, and she was abundantly blessed.

It has been said that she shewed herself unforgiving to her erratic husband. But that is largely untrue; no doubt she refused to live with him, but her reasons were sufficient to herself. Even if there be a doubt of her gentleness in this, in all else she set an example to those amongst whom she lived, which many of them were unwilling or not strong enough to follow. Those who knew her best are unanimous in their tribute to her goodness and her sincerity. It is good to think of such an example of our simple faith, which can and does inspire to continual unselfishness and unwearied service.

V.—"Memorable Unitarians," and "Dictionary of National Biography," sub Byron.

---

ORTHODOX INTOLERANCE.—There is much heresy-hunting going on just now in the United States. The Orthodox Fundamentalists are attempting to expel from their fellowship such ministers who refuse to preach the old narrow creeds. A Jewish religious periodical once described that sort of thing in these words: "How far Christianity departed from the spirit of Jesus is probably nowhere more clearly discernable than in these words, "if any man hear my words and believes them not, I judge him not: for I came not to judge the world, but to save the world' (John XII, 47). But the church judged and condemned anybody almost who did not believe her dogmas, judged, condemned and roasted alive in the name of that same Jesus who said, 'I judge him not' —judges, persecutes and condemns to-day all who believe not as she dictates. The church crucifies Jesus every day." This is not true of Unitarian Christianity. There is freedom of thought and belief in our churches. But the reproach is true of the churches of dogmatic orthodoxy.

# Rev. E. E. WRIGLEY, B.A. (Stalybridge).

REV. E. E. WRIGLEY, B.A., who begins his ministry at the Stalybridge Unitarian Church this month, is the third son of the Rev. I. Wrigley, B.A., minister of the Unitarian congregation at the Lye, Stourbridge. He was educated at the King Edward VI. Grammar School, Stourbridge, and the Birmingham University, graduating B.A. in 1915, and took his theological course at Manchester College, Oxford, 1915-1919. He accepted appointment as Assistant Missionary to the Rev. John C. Ballantyne at the Mill Street Domestic Mission, Liverpool, commencing there in August, 1919. Mr. Wrigley has had practical industrial experience, two years in an engineering works in Birmingham, and some twenty months in agricultural work during his residence at Oxford. His charge at Stalybridge will give him scope for an effective ministry, with an enterprising congregation and a large Sunday School at Hob Hill and its various connected institutions. He succeeds Rev. John Ellis, who has removed to Evesham. Mr. Wrigley has passed through four years' valuable experience in the many activities of the very well-known institutional Mission in Liverpool, in itself a splendid training for any minister; and consequently he brings the best of qualifications into the new sphere upon which he is entering. He was married at Wandsworth Unitarian Church on July 28th, to Miss Jessie Elizabeth Holloway, of Rugeley. He and his wife begin their venture upon this fresh field of interest with the warmest good wishes of their many friends.

# Church Visitation.

By the Rev. WILLIAM C. HALL, M.A.

I am doubtful whether the title directly conveys the idea of my subject. I have chosen it as being adjectivally in keeping with the series. I mean to indicate by it the visiting of the members of the congregation and others whose names are on, or used to be on, or ought to be on the roll of the church.

This is a business which is usually left entirely to the minister; and where, as in my own case, the members of the Church are numerous and scattered over a wide area, it takes a good deal of his time—on occasion more than he can afford to it, if he is to give proper attention to his services, classes, meetings, etc. But after his preaching, it is his chief business, particularly the visiting of sick.

Ministerial visitation began in the requirement that a minister should not only preach religion in the church, but should also teach it in the homes of his people. He should visit them with reasonable regularity, not formally, as merely making a call, nor simply in the way of friendship, but for the deliberate purpose of engaging in religious conversation and of imparting religious instruction and spiritual help; and generally he would pray with the family. His visitation would have a little of the character of a private service, and his talk would be not of "shop," but of "church," not of the condition of the world, but of the state of the soul.

Whether we shall ever get a revival which will take a minister in his pastoral visits back to the old religious custom is doubtful; but I am conscious that a minister ought to be able to talk to his people in their homes and individually as directly and frankly as he does from the pulpit. And they and he together ought to be able to discuss, as a matter of course, without reserve, shyness, or shamefacedness, and certainly without pretentious piety, whatever concerns the religious life.

In the meantime the minister goes his rounds. The sick are visited, calls are made on friends for whom they are requested, slack members are looked up, and regularly, or irregularly, there is a house-to-house peregrination. The main idea of most of this business, now that the aforementioned custom is in abeyance, is to keep people in regular attendance at church, or to get them to come. "A visiting parson makes a church-going people." Who said that? He spake what is both the truth and not the truth.

Some others, many more than a visiting parson, are needed to make a church-going people; the people who are already church-going are required to become visiting people. And it is for this that I put in my plea: that all the visiting should not be left to the minister, and that much should be done by members of the congregation —if not by all, by a good number who will undertake the work as a church duty. Where the women are organised in the Unitarian League, visiting is systematically arranged, with evident good to the general church life; and I am hopeful of two things more: visitation through a men's organisation, and visitation by workers in the Sunday School, not limited to officers and teachers. We shall all be on one another's doorsteps? May be; but that will be good if it brings us all over the threshold of the church.

---

Robert Bloomfield the poet, who died 100 years ago, was apparently a Unitarian, attending the services of Rev. Joseph Fawcett, Unitarian minister in London.

# Why am I a Unitarian ?

I am a Unitarian because of the following considerations :—Unitarianism is a reasonable faith ; it agrees with the sense of justice ; it is true to the facts of human life and experience ; it is in harmony with science, and is confirmed by every new revelation of truth ; by its openness to new light and its freedom of thought and inquiry it leaves room for continued growth and development ; it supplies the sublimest motive, and gives to life its most glorious meaning ; it presents the noblest ideal—all-conquering love, anticipating the grandest consummation for all mankind.

In support of these considerations it may be said that Unitarianism stands for the free exercise of private judgment and tests every belief by the use of reason, and consequently accepts as true whatever is reasonable.

Its idea of the UNITY OF GOD in one person, the Father only, as the one Creator of all things, and the one only infinite Being, is in accord with reason and with the revelations of science. Its belief in this one God as the ever-loving Father who is no respector of persons, to whom all are equally precious, and who makes all things work together for the good of every human soul, and will bring all into harmony with His will by the discipline of experience, is in agreement with true justice.

This universal Fatherhood of God—everlasting to every human being, logically implies the universal brotherhood of all mankind as His children, hence the Unitarian belief in the UNITY OF MAN, that all men belong to each other as members of God's family, are in each other's keeping and responsible for each other's welfare —that humanity is ONE that if one suffer all suffer, that the good condition of each makes the better condition of all—suggests the grandest motive for conduct and character.

The conception of UNITY is supported by the facts of human life and experience which indicate unquestionably that whatever expresses the will of God in His word,—His truth, wherever it may be found, whether in sacred scriptures or elsewhere. God never contradicts himself ; His truth in religion, in literature, in politics, in science, in human life and character, in every department of life and thought—is ONE—hence the belief in the UNITY OF TRUTH, that all truths agree. All statements which agree with the Divine will are in agreement with each other.

The Unitarian belief in THE UNITY OF JESUS CHRIST, that he was one being only, that he was a real man, that he could not be imperfect man and almighty God, but was of the same nature as other men, different only in degree of spiritual development, is in complete accord with reason, and agreeable to human understanding. So regarded he stands out as the noblest example for all mankind.

Because God is perfectly just, impartial in His love, and almighty to accomplish everything that is right and good, it follows that all men are created for the same divine purpose and intended for the same high destiny—to become perfect as He is perfect, as immortal as Himself—hence the Unitarian belief in the UNITY OF SALVATION—

That not one soul shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete.

I am a Unitarian because the beauty and the grandeur of these and kindred doctrines of Unitarianism captivate my heart and mind, and shed such a glory over human life and destiny as to inspire with the most exalted motives and the sublimest hopes ; because this faith with its divine optimism is charged with the conviction that all evil will be overcome with good, that the best hopes of every human soul will be realised, that nothing is too good to be true, and that everything that is just is certain to be realised in due time somewhere by all for all, so that the will of God will ultimately triumph in every human soul.

Believing that this Unitarianism is the grandest religious faith yet revealed to man—how can I be any other than a Unitarian? The great thing in any who believe it is—to be worthy of it.

H.B.S.

---

## THE POETRY OF LONGFELLOW.

WHAT marvellous combination of splendid faculties has combined to make this man the most widely-read poet of two hemispheres of English-speaking people? The probable answer is found in the household character, the tender, Christian spirit of his poetry. Moreover, he is easily read. There are no obscure passages which might be construed backward as intelligently as forward. His verse is limpid as a running brook, and as full of music ; it glorifies, but does not drown, the thought. He writes in clear, strong, nervous English ; and his lines have the power of clinging to the memory. . . . And this is the sort of poetry by which the universal heart is always won. The scholar loves the veiled meaning underlying classic form ; the intellectual reader ponders on the subtle beauty, the shadowy and suggestive grace of lines that fascinate by their very indefiniteness of outline ; but the heart of the people will always turn to the troubadour, the story-teller, the man whose clear and simple thought chooses for its raiment the clearest and simplest language.—W. J. Dawson.

Henry Wadsworth Longfellow was a life-long Unitarian, and his brother, Samuel Longfellow, was a Unitarian minister and composer of some of the noblest spiritual hymns.

# Capital Punishment Condemned.

BOOK NOTICE (continued).

By Rev. ALFRED HALL, M.A., B.D.

(Booklet by H. Bodell Smith reviewed, this part omitted from last issue through lack of space.)

Mr. Smith finds the origin of crime in the present condition of society, and he mentions with approval the saying of John Ruskin concerning the "manufacture of rogues," of which society is guilty. The stress undoubtedly needs to be laid there, and everything which tends to awaken our sense of communal responsibility ought to be emphasised. It ought especially to be driven home that all of us, as members of the State, share the onus of imposing the death penalty. At the same time, we must not lose sight of the fact that sometimes the individual is so responsible for his action that society cannot be charged with much of the blame. There are forms of murder which arise out of social ideas, such as the act of violence committed by the unmarried mother through the feeling of life-long disgrace. But other forms of murder arise out of quarrels and jealousies between individuals, and are due not so much to social conditions as to personal criminal tendencies. It is difficult to compute the relative blame, but while society is certainly more at fault than we have been or are accustomed to suppose, the individual can never be entirely cleared of culpability.

In a chapter "Concerning Punishment" in general," Mr. Smith gives his answer to the question often asked, "What are you going to do with men condemned for murder?" He urges that all punishment, if such it is to be called, should be remedial. The law has been unjust, because it has made no distinction between the different grades of murder, which happily our judges to-day are taking into account. Obviously, these grades are far apart. We can make at least three broad divisions; the crime of despair, as in the case of the mother who takes the life of her newly-born infant; the crime of passion, committed by someone who can be shown to have been hostile and ill-disposed to the murdered man, though he may never have deliberately planned his death; and the murder that is brutal, malicious, designed and intentional. That the same punishment should ever have been associated with these diverse crimes is a public iniquity and shame.

We maintain that capital punishment is not a deterrent, but an incentive to crime. The fact that a man's life is at stake creates a morbid interest in the abnormal mind, which is thus made a social danger. This is shown by the truly amazing fact that when a sensational murder is announced in a locality, innocent and unbalanced men, simply desirous of being in the limelight, will present themselves at police stations and declare that they have committed the crime. Would the death penalty deter such beings from any action? Sheep-stealing was far more common, when it was punishable by hanging. But the real danger to the community at the present time is that the judgment of the jury is absolute; the sentence is either "guilty" or "not guilty." As there is an evident unwillingness to convict owing to the extremity of the penalty and to give the prisoner the benefit of every doubt, there is the possibility that the guilty man will escape all punishment or avoid that remedial treatment which Mr. Smith finds necessary. Indeed, matters have come to such a pass that if a jury can find any ground for acquitting the prisoner, it seizes it. The consequence is that some criminals have of late escaped a penalty they ought to have received and would have suffered, if any other sentence except that of death could have been passed.

(See Advt., last page).

# An Appeal to Reason, Justice and Morality.

Experiments on Animals have led to Experiments on Children.

Ministry of Health Inoculation Experiments on Workhouse Children.

Information has just come to hand that children in one of our British Workhouse Schools are being "tested" by a German injection method known as "The Schick Test."

When tried recently on children abroad a large number became seriously ill and TEN DIED.

Parents and Guardians and all who believe in clean sensible methods of Health and Progress, and who feel for the defenceless, we appeal to you to support the campaign against the immoral and dangerous practices of Vivisectionists, who now seek to dominate our nation and who practise on Helpless Children and Defenceless Animals.

Experiments are now carried out at the Public Expense by the Medical Research Committee, under the provisions of the Insurance and Ministry of Health Act.

70,367 Experiments on Living Animals in 12 months. Result: Dangerous and unclean vaccines and serums tested on human beings, and Real Reforms Hindered.

"So far from Vivisection saving Human Beings from being experimented upon, it actually necessitates it."—John M. Clarke, M.D., London.

# For the Children. By Rev. H. FISHER SHORT.

## TABLE TALK IN WONDERLAND.

(Concluded.)

"BUT what?" asked the milk-jug, feeling pale and looking concerned. "Why, this, you dear things, you ought to know better than to imitate their silly human weaknesses."

This set all the things chattering and pluming themselves on the fact that they belonged to a different and a better world. The din was terrible, so the little lady smartly clapped her little hands.

"Listen" she said; "I'm afraid you are becoming domesticated."

"Whatever's that?" cried a plumcake, speaking for the first time.

"You are allowing yourselves to become too much like the humans."

"The poor things," said the milk-jug, feelingly.

"Yes, they are poor things," said the little lady," and the sorry part of it is they hardly seem to know it."

"But they are awfully jolly," chuckled the jam-pot.

"They'd be a good deal jollier, if only they had the sense to do what I want you to do."

"And what is that?" enquired the toast-rack, in his dry way.

"Why, just be happy because each has his place and work, and don't spoil the fun by silly notions about being more valuable or more necessary than one another."

This set them off again. "It was your fault!" "No, it was your's!" "I'm as good as you!" "And I'm better than you!"

"Oh dear! Oh dear!" cried the little lady, shaking with laughter. "How very human! I really must straighten this out."

"Order! Order!" shouted the bread-board, with the aid of a master of ceremonies.

When quiet was restored, the little lady bowed graceful thanks to the bread-board, whose new loaf beamed with satisfaction.

"It is all so simple," she began. "Don't you see that you are all here because you are wanted? In that, you are all equal. It is true that some people like coffee, while some prefer tea. It is true that some like sugar and some don't, that some like milk and some don't. Also, it is true that without water there could be no milk, and that water is necessary for the making of both tea and coffee."

"There! Didn't I say so?" bubbled the kettle as proudly as though he had just been crowned Queen of the May.

"Not so fast, my dear boy," laughed the dainty little teacher. "You're only water, you know, after all; and milk is something more."

The milk-jug nearly upset herself with embarrassment.

"And, then, there's sugar, a tremendous favourite! Even people who won't have him in tea or coffee insist on having him in rhubarb tarts, and plum-cake would be rather insipid without him."

At which the sugar-bowl looked perfectly sweet, and the plum-cake showed pleasure in every crinkle.

"And though tea and coffee cannot be made without you—which is perfectly true—neither can those beverages be made without tea and coffee. So, you see, you are all useful servants in your own special ways and, therefore, you can all be really and truly happy; for, as one of the humans, who was almost good enough and wise enough to be one of us, once sang—

"All service ranks the same with God—
. . . . . there is no last nor first."

Just then, Susie rang the gong for breakfast, and the dainty little lady, amid the cheers of all the things, sprang back with rippling laughter to the embrace of the great white lily.

---

## AN ACROSTIC.

**U**nfet'ered by dogmas and creeds,
**N**or hampered by bigotry's chain,
**I**n seeking salvation by deeds
**T**he Kingdom of Heaven we gain—
**A**s Jesus said long, long ago.
**R**emember, 'tis love wins the crown;
**I**n humility He walked here be ow
**A**nd the sinner would never disown.
**N**ow a place He is gone to prepare
**I**n the mansions he spoke of, above
**S**o we take His example so fair,
**M**ary's Son; our Brother to love.

T.B.W.

Gorton, June 8th, 1922.

---

INCONTROVERTIBLE FACTS.—So far as facts and arguments go, the question between the two theologies, the Trinitarian and the Unitarian, is as completely settled as the question between the old and new astronomies: The geocentric, which makes our earth the centre around which sun, moon and stars revolve every twenty-four hours; and that which makes our earth a lesser planet in our solar system, which is but one among countless systems of worlds. With the facts fairly presented and considered it is no more possible to believe in the old theology than in the old astronomy. And all that the Unitarians have to do to win converts is to set the facts fairly before the people.

# National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

The Association earnestly invites Unitarians to become members, and all our Bands of Hope and Temperance Societies are urged to join.

THE following are some of the Rules from the Constitution of the Association:—

MEMBERSHIP.—Membership of the Association shall comprise: (1) Total Abstainers subscribing not less than one shilling a year; (2) Honorary members who, not being abstainers, yet sympathise with Temperance work, and pay an annual subscription of not less than half-a-crown.

TEMPERANCE SOCIETIES. — Temperance Societies contributing one shilling and upward annually shall be considered members, and shall have the right of sending a representative to all General Meetings.

LOCAL UNIONS.—Local Unions, or District Societies whose objects are similar to those of the Association, shall, on contributing ten shillings or upwards as an annual subscription, be thereby deemed affiliated to it, and each shall have the right of appointing a delegate to represent it at all General Meetings, and enjoy all the privileges of members.

The following are some of the advantages offered to affiliated Bands of Hope, Sunday Schools, etc.:—

1. The Loan of Lantern Slides free of charge.
2. The free use of a Lending Library. Postage is paid on books sent to borrowers.
3. The N.U.T.A. Hymnal at reduced prices.
4. Pamphlets, Leaflets, etc., free for distribution.
5. The supply of speakers.
6. The loan of Pictorial Diagrams to illustrate lessons to Band of Hope and Guild members.
7. Help in arranging competitions—Recitation, Essay and Story Writing, Singing, Handwork, etc., and awarding prizes.
8. Help in organising Aggregate Meetings, indoors and out.

THE TOTAL ABSTAINER HAS THE BEST OF IT.

DR. ALLINSON said: "A man suffers from disease in proportion to the amount of alcohol he consumes."

Dr. Brunton declared that "injuries which to other people would be slight, are apt to prove serious in drinkers."

Sir Frederick Treves said: "Having spent the greatest part of my life in operating, I can assure you that the person of all others I dread to see entering the operating theatre is the drinker."

An eminent French chemist found 117 parts of waste material in 1,000 parts of a drunkard's blood, whereas in health the waste does not exceed 8 parts.

Insurance statistics proved that in 14 years, of 3,450 moderate drinkers expected to die 3,444 actually did so, while of 2,002 total abstainers expected to die only 1,433 occurred.


Just Published.

**THE STATE MURDER OF JOHN GRIFFITHS — and THE ILFORD EXECUTIONS. —**

or CAPITAL PUNISHMENT CONDEMNED.
An Appeal to Humanity and to the Churches,
by H. BODELL SMITH.

The C. W. Daniel Co., 3, Tudor St., London, E.C. 4.
One Shilling net, 1s. 1d. post free.

**The Christian Life and Unitarian Herald.**

**ONE PENNY WEEKLY,** from all Newsagents and Chapel Keepers.

Subscription (by post), 8s. 8d. per Annum to all parts of the world
**DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

*Cheques and P.O. Orders to be made payable to—*

**THE MANAGER, "CHRISTIAN LIFE."**

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

Rev. H. BODELL SMITH,
4, Ashton Grove, Crystal Road, Blackpool, is at liberty to take Sunday Engagements.

**THE INQUIRER.**

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

**Every Friday,** from Newsagents. **Price Twopence.**

Yearly Subscription 13s. to all parts of the world.
Editor: Rev. W. G. TARRANT, B.A.,
Publishing Office: 13, Bream's Buildings, London, E.C. 4.

THIS MAGAZINE
IS PRINTED AT THE
**"Herald" Office, Ashton-under-Lyne,**
WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

**Printing of all descriptions.**
**Neatest Work. Lowest Terms.**

**THE UNITARIAN MONTHLY**

One penny, by post 2d.; 12 copies 10d. post free; 25, 1s. 9d.; 50, 3s. 6d.; 100, 6s. and carriage. Local Calendar Cover at extra charge.